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The AMERICAN FRIEND

[SEPTEMBER 27, 1951]

Salvation Is Not a Science

Intersections of Thought

EDITORIALS

THE HOLY SPIRIT

"A Creed for Singing"

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For Life

THE HOLY SPIRIT

A Creed (Continued)

By William W. Clark

Before continuing with the declaration of my faith, I want to say again what has been said at the outset but what needs to be repeatedly borne in mind. This creed is not, by any means, for signing; it is for singing. I mean to say that no form of words can do adequate justice to the life of the spirit. Each particular form of words which is set forth as a declaration of faith is inevitably partial, imperfect, and incomplete, because it represents finite perspective upon the infinite. The perspective of one individual cannot help but differ from that of another, and of one group from that of another group.

Neither must one feel bound to abide forever by the form of words which at one point seems most meaningful and seems best to represent the life which is being declared. John Robinson, the inspiring spirit of the Separatist Movement which preceded the activities of George Fox so significantly, made a great deal of the fact that one must expect ever new light to break forth from God's holy word.

The Significance of the Holy Spirit

We are about to think together about the significance of the holy Spirit in human thought and experience. We find a challenging interpretation in John's gospel where Jesus is said to have pointed forward to the Comforter who would come, the Spirit which would lead them into truth.

Channels Are Needed

At the same time that we acknowledge the finiteness of our forms, we need to bear our witness through forms to the Spirit. In order to do that in life and word it is necessary to give practical expression to the spiritual experience of God. The word has to become flesh in order to enter into the stream of human life. A part of the significance which may be found in the incarnation is suggested here. The deepest truth of life is committed to flesh and blood, to men and women who do actual deeds in this relative and finite world of ours and speak relative and finite words to explain their deeds and to inspire other deeds. The flow of the Spirit becomes effective only as it finds channels through which it may run to fulfill its purpose. Old channels must often be changed and sometimes new ones built; but channels are needed. It is with this attitude and understanding that I share the tenets of my faith:

I believe in the Holy Spirit, the surrounding presence of eternal love, uniting, binding, and strengthening us in the service of God and the fellowship of men.

The underlying emphasis here is on presence. One feels moved to speak in some such terms as those implied by the words Holy Spirit because one knows God as a living, communicating Spirit Who speaks and acts here and now within the life of man. God, Whose splendor is awe-inspiring when one contemplates the vastness and the intricate detail of creation and Whose tenderness and love for the least as well as the greatest within His creation is so clearly revealed in the person and life of Jesus, is neither far away nor long ago; He is here, now.

As George Fox went blithely over the face of the earth "answering that of God in every man," he was living moment to moment in the consciousness of the vitality and reality of the living God, whom he was prepared to meet wherever he met man, woman or child. God was going with him, and he was going to meet God.

God is the Most Real Fact

In every moment God is the most real fact; in every meeting He is the most important person, the spirit by whom spirit with spirit may meet. For many people whose habit is to go through the motions of religion, God is an idea or a tradition, a reality known about, but not known directly and immediately. The experience of the Holy Spirit is the experience of discovery by persona[l] inner knowledge that He is with an[d] in and for each one of us. Not far away not long ago! Here, now, an inner, in[-] candescent light. The final, basic, lum[i]inous Reality.

To say "I believe in the Holy Spirit" is to say I believe in the experience o[f] God. I believe God speaks to me, t[o] you, if we will but listen.

(To be continued)

ROUND THE WORLD QUAKER LETTERS

New Series

The new series of Round the World Quaker Letters begins in September with a letter to the entire family from Elfrida Vipont Foulds in England about the Friends World Conference and also one from the editor, Ruby Dowsett in New Zealand, urging the young readers of these letters to share their thoughts with each other. Since these letters began in the fall of 1949, some pen friendships have started among children in widely scattered areas. One First-day School class adds a message to the letters before they are mailed to the children of their Meeting who live at a distance. Overseers, who are advised by the Discipline to address a letter to their non-residents at least once a year, are finding that a personal note added to the attractively mimeographed letter is a valuable way to secure attention of their younger members. In some First-day Schools, children that receive the letters are reading them together in their classes.

In addition to nine letters for three age groups from 6 to 13, there will be seven letters in the coming year for those 14 and 15 years of age, a Christmas letter, a special one about a children's meeting, and the two family letters that open the new series. Friends desiring to have their children receive a letter each month and Overseers planning their use should order them promptly, at three cents a letter plus postage, stating the age of each child, from the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

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Editorials . . .

Our Intersections of Thought

THE use of phrases to express certain ideas is often like the driving of autos—when they meet at some intersection there is a crash. Sometimes these intersections of thought are anticipated and the participants meet with their ideas in "armor." At other times the intersection is avoided and a conflict is averted by silence. If indeed one must choose between conflict and silence the latter is generally to be preferred. But is there a third way?

Many intersections of thought, rightfully approached, offer rich treasures if — if we are willing (changing the figure of speech) to dig for them. Take, for instance, two philosophies: One admonishes a complete self-giving in utter abandon of one's own interest, simply because one *ought* to have no self-interest. Another urges the finding of life for one's self as the supreme end, all else giving way to that search. Clearly these ideas must meet one another, and in Christ they met. "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." Under that seeming paradox is a grand truth.

Look back over the controversies that have raged in the church from the time of St. Paul to the present. Indeed there were many heresies with little or nothing to contribute to the development of the church. Some were positively harmful. In other issues, we can see that the two sides had something to contribute. When their ideas intersected they would have done well to dig—to reach for tools and labor rather than for weapons and battle. The years have revealed how much each needed to be fulfilled by the other.

The heresy of bad methods, wrong attitudes needs to be exposed for what it is. Love is a way of *doing* something as truly as that of *feeling* or of *being* something. Looking upon our disagreements as problems to be solved rather than battles to be won is the next great call.

Salvation is Not a Science!

READERS of this journal know that it is not averse to the scientific mind and temper. In fact many readers think that we portray a kind of "intellectualism" that is something less than "spiritual." We are also indicted for the opposite tendency!

Without starting from either emphasis, we assert that sins, and salvation from them, cannot be neatly classified and reduced to a formula, like a problem in chemistry, whether in terms of "fundamentalism" or "liberalism." Both camps attempt it and reduce the evil of the world and the transformation of it to a kind of mechanical equation.

The liberal often asserts that if we know the laws of the mind (psychology) and the principles of human relations (sociology) and certain other factors of life that make or break men, we can transform them by the very *conditions* that we place about their lives. He sometimes asserts that these and these alone are adequate.

He is often answered from an opposing camp that if a man is redeemed by the gospel all else will take care of itself.

Here is an intersection of thought where we will do well to dig. It simply is not dodging, compromising or equivocating to say that both statements of the case have truth in them, but that the record of human transformation shows them both to be inadequate.

Jesus picked up this dilemma when he quoted the "first" and "second" commandments, putting them into *one* sentence. We are told that we must love God with "mind" and "heart"—intelligence and will, our thinking and our feeling—and our neighbors as ourselves.

The liberal, be he ever so able as a scientist, who forgets that the scientist is greater than his science, that he has a capacity for good or evil as well as for classification of observable facts, has missed the heart of the matter. It is his kind who stands ready to make an atom bomb, and with little moral compunction on what it may do to his neighbor. That is but one illustration of moral delinquency in the field of science. A scientist may often need what his orthodox neighbor calls "a change of heart."

It is equally true that men need not only a change of heart but a change of mind that will make them want to change the environment by which men are often cursed. They should be not only concerned to eliminate "skid row" from our cities, but also bad housing, economic depression, ignorance, racial oppression and the myriad other sins that contaminate individuals. In doing so they need to call upon the best that science can produce. To love God with all of our minds means to use those minds as being God-given, for God's work in the world.

Salvation is not a science, but it will use all that science can helpfully offer. What could be more powerful for the evangelization of men and communities than an enlightened enthusiasm for *proclaiming* and *applying* the gospel of Christ for the redemption of the world? That calls for the full use of our *regenerated* minds! It would also call into service all facts and laws revealed by the sciences—for they also belong to God and his kingdom!

Nation Wide Evangelism

A nation-wide program of evangelism begins on World Communion Sunday, October 7, and ends on New Year's eve, December 31, 1952. This period of fifteen months' emphasis is sponsored by the National Council of Churches. There are twenty-nine communions participating with 31,000,000 members. Certain other denominations, not in the membership of the National Council, are also cooperating. The program

will include special missions to prisons, military personnel, migrant workers, high schools, colleges and universities. The methods used will vary from census taking and visitation to ashrams, retreats and mass meetings. Each participating church can elect its own method of participation.

In a similar program ending last December 31 it was estimated that 40,000 new members were added to the participating churches by visitation plans alone.

Certainly there are precautions that Friends and other Christian bodies will observe in their cooperation with this move—chiefly the quality of message and method needed for today. But our interest in the "seekers," actual and potential, in 1952 should be no less than that which stirred the Quakers of 1652. The basic needs and hungers of men are not one whit different after three centuries of Friends history. The answer in Christ is the same, "yesterday, today and forever." Neither an arid "intellectualism" or effervescent emotionalism can reach and hold men. Wills must be reached, hearts changed and minds repatterned in terms of the kingdom of God as revealed in Christ. Our evangelism must change the church quite as surely as it must reach those who are not nominally members.

Advance! Evangelize!

COOPERATING closely with the program of advance throughout the Five Years Meeting, North Carolina Friends have met and, in hours of fellowship and worship, have immersed themselves in the spirit of the second year's emphasis—evangelism and outreach. Theirs is more than a program of action—it is an experience!

What they have done may offer a suggestion to other Yearly Meetings. Pentecost never comes on schedule or by plan, but if we gather in a waiting expectancy and in earnest concern for the work of the church we are better prepared for it. We need a rebirth of the Church among us and, among Friends of the Five Years Meeting, this second year of emphasis on "Evangelism and Outreach" may bring to us a new power for a new level in our history.

E. T. E.

North Carolina Plans Advance

In Evangelism and Outreach

By Charles F. Thomas

A beautiful spirit, unity of hearts, and a deeply religious atmosphere characterized the recent two-day conference of thirty-two ministers and other Christian workers of North Carolina Yearly Meeting gathered at Quaker Lake, the Yearly Meeting camp site. These Friends came together to study evangelism, which is the Advance emphasis for this year.

Convinced that evangelism, in its fullest meaning, is at the center of the Christian ministry, the Advance program began with the ministers. The two days spent at the lake provided opportunity for a reverent and searching study of evangelism in the New Testament and among Friends. We sought for the spiritual objectives of evangelism and how to create a concern for it. Instruction in personal evangelism and discussion of other methods were also included. These subjects were presented in lectures and discussions by ministers of the Yearly Meeting. Interspersed with them were inspiring messages by our guest leader, James A. Coney, of Sedley, Virginia.

The Function of the Church

The deliberations were positive and creative. In this atmosphere a melting together of hearts was inevitable. Purpose and dedication resulted. We came away determined to be evangelistic through every channel open to us. There is no doubt in the mind of this group about the primary function of the church being to take the gospel into all the world, beginning at home.

From the outset our thought was conditioned by a consciousness of the unsettledness of the world, the groping efforts toward peace, and the moral and spiritual famine that clouds the modern view of man and of history. It was said that we must decide what happens to the soul of man in the devastation of war and before the judgments of God. The message of the gospel to our world is one of reconciliation of men to God and to one another. This and the simple declaration of salvation by faith in the grace of God in Christ with the promise of everlasting life makes the Christian message universal.

Attention was drawn also to the contemporary false modesty about "parading" religion. This false modesty has resulted in reluctance to use grace before meals, in the failure to speak about religious matters in conversation with our companions, in the disuse of prayer generally, and in the amazing ease with which people can excuse their absence from meetings for worship and the duties of membership. Religion has, in too many instances, become a private affair and therein lies our "poison of stagnation."

The Balancing Process

Spiritual movements always arise because the institutions of religion become cold and formal, and moral character depleted. Quakerism was a part of a revolt against a dead religion and a Christian teaching that left men void

Building upon the interest and concern developed during the first year of the Advance, *North Carolina Friends have caught the spirit as well as the potential of the second year's Emphasis,* Evangelism and Outreach.

We commend North Carolina Yearly Meeting and its leadership for this purposeful approach to the Advance, *begun so well in their conference of ministers and workers at Quaker Lake and reported by Charles F. Thomas in the accompanying article.*

We recommend to the other Yearly Meetings that similar conferences and consideration of the task of the church be provided for the ministers and workers, that the concern and power inherent in true evangelism may be theirs as they enter this second year of our cooperative endeavor in the Friends Advance.

Reports and plans that are created by such Yearly Meeting conferences will be welcomed by the Advance *for sharing with our Friends across the land.*

Harold N. Tollefson
Director of the Advance

of the bouyant sense of victory over sins. The Church of Christ has always struggled to keep a balance between a heartless religion on the one hand and unrealistic fanaticism on the other. This same struggle can be observed within the Society of Friends. Revival periods have awakened life and forbidden a complete lapse into tradition, or too great a concentration upon ourselves. We can see a continual balancing process going on between the emphasis upon outreach in evangelism and service on the one hand and the deepening of the inner spirit on the other. The deadliness of institutionalism is relieved by the hunger for vital religion which will not be satisfied until revival takes place. Herein lies our hope of avoiding spiritual stagnation.

In the New Testament we find the church performing the functions of evangelism—engaged in every form of evangelism—planned and spontaneous, in private conversation and public meetings, through reason and loving concern for the welfare of other persons, by individuals and groups, and by teaching and by preaching. We are impelled to do likewise.

A Desire for Salvation

The church seeks to motivate a desire in men for their own salvation. Evangelism is an effort to help men see themselves in the light of God's character and will, and to see their personal sins and the sins of the world in which they are involved. It attempts to persuade men to abandon evil ways and accept a life of personal trust in God and obedience to his will. Evangelism seeks to awaken every faculty of personality again and again. The gospel of evangelism is faith in Christ for justification of sins committed, reconciliation to God, and reconditioning of a perverted will, with the power to walk in a newness of life in the Spirit. Thus, we enlist men in a daily walk with God in a life of holiness of living and victory over sins. This message creates hope in life now and gives assurance of the immortality of the soul.

If people are not concerned for the work of evangelism, it is partly because Christians do not live under a burden to reach men and women. This reflects a need to proclaim again and again the fact that there is such a thing as a "lost soul," one who has lost contact with God and in whom there is little or no devotion and commitment. We must realize afresh the judgment of God against all unrighteousness, as well as the mercy of God through grace. It is important that men see heaven and hell as realities that represent the ultimate state of living in the rule of God or not living in it, of sharing in the glory of God or losing all glory. Sin cannot inherit the realm of God and we must dare to call men out of sin and into the kingdom.

The "Jesus Accent"

When men see that evangelism is bound up with a profound religious experience, which changes life and moves persons to help themselves and others, we can more successfully enlist them in it. There is no evangelism that appeals like the evidence of a life lived in union with Christ and in his spirit. This is made vivid in the phrase used by Rufus Jones, "speaking the Galilean accent." In other words, being known by a "Jesus accent" to our living. One belongs to Him because he talks, acts, and loves like Jesus. This is the language of deeds.

Such, in summary, was the trend of thought which characterized this particular conference. The final session closed in the profoundest kind of silent worship as the hearts of all were united in the fresh power of God and a renewed dedication of life to serving our fellowmen and seeking the salvation of their souls. Confession and commitment, expressed and unexpressed, strengthened our purposes for the future. All shared in this marvelous sense of oneness with God and each other by a fellowship of clasped hands and singing as we parted.

This conference is only one phase of the program of Advance through evangelism in North Carolina Yearly Meeting. All the details of the program have not been completed, but others may be interested in some things which are being undertaken. In addition to the minister's conference reported above, a series of Quarterly Meeting conferences is anticipated, with some thought of local meeting conferences as well. Members of the Committee on Evangelism and Outreach will visit each Quarterly Meeting. A special Advance Committee has been named and will assist in the conferences by promotion and leadership. An outline for use in preparing talks on evangelism has been formulated and distributed. It will be especially useful to Quarterly Meeting Superintendents. The Standing Committees of the Yearly Meeting are uniting efforts in a concentration upon evangelism.

Establishment of Fund

The most ambitious project, and one that will be important for years to come, is the establishment of a Church Aid and Extension Fund. This plan was adopted in the Yearly Meeting sessions. It proposes 1) to assist monthly meetings, where necessary, in obtaining acceptable ministers and paying sufficient minimum salaries, 2) to assist, where needed, in building new meetinghouses, additions, or parsonages, 3) to assist in establishing Friends meetings in com-

(Continued on page 319)

NOTES ON GERMAN YEARLY MEETING

July 25-30, Bad Pyrmont, Germany

The meeting place in Bad Pyrmont seemed ideal — the Meetinghouse is quite reminiscent of some of those in the surrounding country around Philadelphia—a low stone wall, plain Meetinghouse, grassy graveyard, and a quiet, sunny garden. The five different work groups discussed "The Responsibility of Individual Friends and the Group as a Whole of the Society of Friends in the Present-day Situation." The work to have been done beforehand was John Woolman's Daybook, "Fuer die Armen." The topic was *rather* large! In our group it boiled down to detailed, personal, sometimes rambling discussions which could be mostly grouped into simple life, support of the unemployed, adding social witness to peace witness, etc., topics. The afternoons were free for informal discussions or small groups, such as a meeting on the Vienna Quakers, a report about the Kirchentag in Berlin, a report about the English Quaker Mission to Russia, and a discussion of a letter from Hans Albrecht asking support of the Yearly Meeting for the conference center at Jagdshausen.

The Richard Cary Lecture—the high spot of Yearly Meeting—was given by Manfred Pollatz from Haarlem, the Netherlands, who spoke about John Woolman. There were several particularly wonderful things to watch at Pyrmont. The group of Young Friends from the East and some of the older folks far outshone the others on the intensive work they had done preparing for Yearly Meeting and also on the things which they had worked on during the year. Both groups — East and West Friends—had come together prepared to do everything they possibly could to understand each other's situations and viewpoints and an unusual job was done along this line, particularly by Margarete Lachmund and Willy Wohlrabe, who were always sensitive, helpful and creative. Willy Wohlrabe is retiring as Clerk of German Yearly Meeting and a small committee will continue with his work.

From a report by
Marjorie Lievense

IOWA FRIENDS CONVENE FOR 89TH SESSION

The 89th assembly of Iowa Yearly Meeting of Friends convened from August 21 to 26 at the College Avenue Friends Meetinghouse, Oskaloosa, Iowa.

Roy S. Williams of Oskaloosa was reappointed presiding clerk; Hester Parsons of Union, recording clerk; Richard P. Newby of Minneapolis, reading clerk;

and Herbert Pettingill of Des Moines, announcing clerk.

The Extension and Evangelistic Committee reported an increase the past year in the membership of twenty-two meetings. Harold Knudsen, superintendent of Quakerdale, reported that more than twenty boys had been cared for last year at the farm.

Visiting Friends introduced during the sessions included Keith and June Sarver of Watseka, Illinois; Errol T. Elliott of Richmond; James and Alice Walker of Philadelphia; Ward Applegate of Wilmington, Ohio; Joseph Davis; Ermin and Ruth Perisho of Wyandotte, Oklahoma; John McCracken and wife of Argonia, Kansas.

The appointment of Orval H. Cox, pastor of the Marshalltown Friends Meeting for the past ten years, as yearly meeting superintendent was approved.

The Friends Women's Missionary Union gave their annual report showing a membership of 1,189 in Iowa Yearly Meeting. More than $13,000 had been raised by the women during the year. The American Friends Service Committee had been sent 40,580 pounds of used clothing. A gift of $550 was voted to William Penn College for the purchase of new college equipment. Versa Harvey of Coon Rapids was named president of the organization for the coming year.

In their opening sessions the Iowa Yearly Meeting Friends reaffirmed their opposition to universal military training and urged all members to use their resources, both material and spiritual, to rid the world of war, famine and disease.

The recommendation that $20,000 be raised for the United Budget was approved and also the quota for $20,000 for William Penn College.

Ministers recorded were Pauline Comley of Casey, Kathryn Loutzenhiser of Des Moines and Norma Henderson of Paton. Delores Smith Jones of New Sharon was appointed chairman of the Young Friends Board. According to their report, 146 had attended the summer camp at Quaker Heights near Eldora, Iowa. The banquet for young Friends was held Saturday evening, August 25, with the theme "Over the Goal for Christ."

Charles S. Ball, president of William Penn College, presented the annual college report, which showed Iowa Quakers had backed Penn to the extent of $37,000 in cash and loans the past year.

The concluding session Sunday afternoon was under the direction of Kenneth Eichenberger, retiring superintendent, who brought his farewell message to the yearly meeting.

Maxine Ball

"TOGETHERNESS" FELT AT WESTERN YEARLY MEETING

Western Yearly Meeting's 94th sessions were held at Plainfield, Indiana, August 21-26. As we gathered from more than 75 local meetings, we experienced the refreshment of having our isolated interests permeated and surpassed by the concerns of the Yearly and Five Years Meetings. Repeatedly, as reports were given, we were made to realize: this is what we are doing *together*. The "togetherness" of our work was enriched by the diversity of talents available, by the cooperation of rural and urban areas, and by the blended efforts of mature years with those of beginners.

"The Flaming Sword," Thomas S. Brown's theme for the annual Quaker Lecture, brought us face to face with the implications of being created "in the image of God," and with the need for restoring the "distorted image" by passing through the cleansing flame which destroys the "self" virtues and enables us to live and serve with a love which is willing to suffer. A convincing message on the present need for what the Church stands for was given by Larry Brandon, treasurer of the Indiana Council of Churches and vice-president of the Indiana Farm Bureau.

We had the unusual privilege of having with us the group of outgoing missionaries which had been meeting at Quaker Hill for an orientation course.

Charlotte Carter of Indianapolis gave a stimulating account of her impressions of the Bertha Ballard Home. The Home, which celebrated its half-century mark last year, has at present 64 residents. Grace S. Knox and Ollie B. Overton serve as matrons.

Western Churchmen chose James Kellum of Camby, Indiana, as their new president and Virgil Chandler of Russiaville as vice-president. Roscoe Smith of Kokomo is continuing as treasurer. At the evening dinner, Dr. Harry Henderson of Omaha, Nebraska, a physician and a Methodist Layman, related his experiences as a young intellectual who felt no need for religion and the Church and who, through the experiences of parenthood, was led to work in the Sunday School and church and to a commitment of his life to the purposes of the Kingdom. Approximately 250 men were present.

The United Society of Friends Women held their dinner on the same evening, with Ellen T. Robinson and Mary Kelly Farquhar as speakers.

President Thomas E. Jones took us on an imaginary tour of the Earlham Campus, pointing out the relevance of the style of arctitecture and the location of buildings to the whole philosophy of education which has been developed by the college. The annual Earlham dinner program was in charge of Agnes Kellum of Mooresville, with Jay Beede alumni secretary, serving as toastmaster. The experiences of Earlham College students who participated in the Puerto Rican Work Camp and the use of the Overseas News Agency as a laboratory for language students were described by President Jones.

Herbert S. Huffman, pastor of First Friends Church in Indianapolis, brought a challenging message on the requirements and qualifications for ministers, taking as his theme, "Only the Brave."

A.F.S.C. Reports

Elmore Jackson, associate secretary of the American Friends Service Committee, explained the work of the team of six Friends who have worked with the United Nations during the sessions of the General Assembly. "It is comparable," he said, "to the statement that 'big doors often swing on a series of small hinges'." The "small hinges" include the promotion of personal friendships through informal gatherings and the strengthening of delicate relationships through counseling. Homer J. Coppock reported on the accomplishments of the second year of the Richmond Regional Office of the A.F.S.C. which serves Indiana and Kentucky. David E. Henley spoke briefly on the work of the Friends Committee on National Legislation.

Dr. Ellis B. Hargrave, superintendent of the Indiana Temperance League, emphasized early parental training as the only adequate insurance against adolescent delinquency.

Marcus Kendall of Carmel continued his service as presiding clerk; Georgia Henderson as recording clerk, with Pauline Pritchard as assistant; Grant Johnson as announcing clerk; and Marjorie Osborn as reading clerk. The Meeting appointed Willa Bannon to serve as reading clerk next year.

Ruth L. Isaacs, Logan Smith, Albert Bohnert, Autumn Cox and Edward O. Linton brought messages to the early morning worship services. R. Ernest Lamb gave half-hour devotional messages on themes relating to "The Call of Christ." Errol T. Elliott, on Sunday afternoon, impersonated Peter, the disciple, and related the incidents and impressions subsequent to his association with Jesus. We were left to translate Peter's experience into the atmosphere and tempo of our own day. Thus our week of associations closed with the realization that there should be a rhythm of "togetherness" and "aloneness" in which our lives become balanced and poised instruments for the Father's purposes.

Esther Littler

PACIFIC SCHOOL

DAVID STANFIELD TO YOUNG FRIENDS DEPARTMENT

David O. Stanfield of Wilmington, Ohio, has accepted the position of secretary of the Young Friends Department of the Five Years Meeting and Editor of the *Penn Weekly*, succeeding Lawrence Peery. David Stanfield will work in the Young Friends Office in Richmond two days a week and continue the remainder of his time as Executive Secretary of Wilmington Yearly Meeting, a capacity he has filled for the past two years. David Stanfield has been a member of the Christian Education Board for the past three years, and during the past year has served as chairman of the Young Friends Department of that Board, and so represented young Friends on the Executive Council of the Five Years Meeting.

Born in Glens Falls, New York, in 1923, the son of Jesse and Vesta Stanfield, he moved with his family in 1927 to southern Virginia, where his father served as Secretary for the Five Friends Meetings in that area. In 1928 the Stanfields moved to Baltimore, where Jesse became Executive Secretary of Baltimore Yearly Meeting and David attended Baltimore Friends School. He graduated from Guilford College in 1944 and that same year married Helen Lewis. David Stanfield then attended Hartford Theological Seminary, helping to earn his way by acting as assistant pastor of the Wethersfield Congregational Church where he was largely responsible for a very active young people's group. After graduating from Hartford in 1947, he became pastor of Caesar's Creek and Spring Valley Meetings in Wilmington Yearly Meeting. Two years later he accepted the position of Executive Secretary of the Yearly Meeting.

Lawrence Peery Leaves

Lawrence Peery, former Young Friends secretary, has returned to his farm near Thorntown, Indiana, but will continue as a member of the Young Friends Department as a representative from Western Yearly Meeting. His three years of service to Young Friends in the Five Years Meeting have been greatly appreciated.

GURNEY BINFORD AND ELBERT RUSSELL

As we go to press, we hear of the deaths of Gurney Binford and Elbert Russell. The next issue of The American Friend will carry memorials to these well known Friends. Gurney Binford, who has been ill for a short time, died at his home in Los Angeles, California. Elbert Russell passed away suddenly at St. Petersburg, Florida.

EMPHASIS ON MINISTRY AT GUILFORD AND EARLHAM

Here are commendable advances at Guilford and Earlham Colleges. The first report is a news item on "The New Ministry" program offered at Earlham this fall. The second paragraph is taken from the Guilford College President's Annual Report for 1950-1951. This is in line with the work of the Five Years Meeting Board on Education. Clyde A. Milner is Chairman of that Board and President of Guilford College.

Earlham College will initiate this fall a new program for "The New Ministry," a series of courses designed to prepare men and women for more effective ministry, both lay and pastoral. Two local Friends ministers will aid in the teaching of this program. Robert M. Jones, pastor of the Muncie, Indiana, Friends Memorial Church, will teach a course in Christian Education. A graduate of Union Theological Seminary in New York, he returned to Union this summer for a week of special study in Religious Education. Norval E. Webb, a graduate of Hartford Theological Seminary and pastor of First Friends Meeting in Richmond, will conduct a seminar in pastoral leadership and lay religion entitled, "The New Ministry." Other courses offered will be "Quaker Theology," taught by Elton Trueblood, who has planned the program; a seminar on the Hebrew prophets, led by Thomas Brown; and a course in the Archeology of the Bible, taught by William Berry.

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There has been, for a number of years, a growing concern that an honest effort should be made to provide basic and essential training for Friends' leaders. This need has been widely recognized throughout the Five Years Meeting. Since funds designated for this purpose have been given to Guilford College, it becomes Guilford's opportunity and increasing responsibility to provide a center for such training, which would be neither a conventional Bible school nor a theological seminary. The instruction should include a thorough and significant comprehension of Quaker history, faith and practice. There should be distinctive preparation of the pastor, which would stress a shared vocal ministry . . . Equally necessary are the development of a sensitiveness of spirit and the techniques which make it possible for the leader to "speak to the spiritual condition" of men. In addition to these three essential areas of Friends' training, thorough instruction should also be given in Bible, Church History, Development of Christian Thought, Religious Education, Sociology, Psychology, Philosophy and English. Early in this academic year, such a program for training Friends' leaders was planned and announced. It is possible that one year of advanced work leading to a master's degree in Quaker leadership would be feasible.—*Annual Report*

POTOMAC QUARTERLY MEETING CREATED AT LINCOLN, VIRGINIA

At a meeting in the recently rebuilt Goose Creek Meetinghouse at Lincoln, Virginia, on August 18, the Fairfax Quarterly Meeting was dissolved and its constituent monthly meetings joined with three others to form Potomac Quarterly Meeting. The new Quarterly Meeting is a "united" body and is a part of both Baltimore Yearly Meetings. It includes Alexandria Monthly Meeting, Friends Meeting of Washington, Goose Creek Monthly Meeting (United), Hopewell Monthly Meeting (Homewood), Hopewell Monthly Meeting (Stony Run), and Washington Monthly Meeting. Howell S. Brown was appointed Clerk of the Quarterly Meeting and Sina M. Stanton was named Recording Clerk.

Fairfax Quarterly Meeting was established as Warrington Quarter in 1776. Friends' history in the area goes back more than 200 years when they came from Pennsylvania and Maryland after 1730 to settle in Northern Virginia. The Quarterly Meeting joined to Baltimore Yearly Meeting about 1790. Hannah Janney and her grandson, Samuel M. Janney, were early Friends in the territory who contributed spiritual leadership and scholarship of lasting value.

The creation of the United Quarterly Meeting was approved by both Baltimore Yearly Meetings in session this year. Temporary uniting officer during the meeting which closed Fairfax Quarterly Meeting and opened Potomac Quarterly Meeting was Edward Raiford, clerk of Baltimore Yearly Meeting (Homewood). Benjamin H. Branch, Jr., a member of the Quarterly Meeting, writes of the occasion, "Where in America is such opportunity—such faith—for here, in this venture in unity, are represented so many of the background strains which are a feature of Quakerism, U.S.A."

Ten years from today racial segregation as a legal way of life will be gone . . . Although signs will still be nailed to a few people's minds and hearts, the signs over doors—those words, "White" and "Colored," that have cheapened democracy throughout the world—will be down.

Lillian Smith in
The New York Times

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Valiant Sixty, by Ernest E. Taylor; Bannisdale Press, London; Revised Edition, 1951; $1.75.

The intriguing phrase, "the valiant sixty," has come to the fore in recent years and has created a desire to become familiar with those early Friends who witnessed to the Truth as a way of life when it had been consigned to a book and an institution. Trevelyan, the historian, speaks of Quakerism in this fashion: "The finer essence of George Fox's queer teaching . . . was surely this, that Christian qualities matter much more than Christian dogmas. No church or saint had ever made this its living rule before." No finer tribute can be made to a people than that, and this book reveals the truth of his estimate, and the suffering such concepts brought into that people's lives. George Fox, at Pendle Hill, caught a vision of a people to be gathered. We see them transformed into "finders" as they come into contact with this convinced young man, until throughout the countryside there came a host of these Publishers of Truth. Impoverishment, imprisonment and physical violence could not prevent these early Friends from witnessing to the fact that Christ himself had come to be their Teacher.

These early Friends, twelve of the sixty-six being women, were farmers, millers, housewives, schoolmasters, craftsmen, to whom the ministry had been given, and they were able to convince many by their "winning goodness." Two names stand out among the leadership, Francis Howgill and Edward Burroughs, who were known for their outstanding gifts and skill in opening up the work in the larger cities.

The close connection between worship and service is considered in this book, and the establishment of Meetinghouses for their gatherings is indicated also. Friends who plan to attend the Conference at Oxford in 1952 and visit the birthplace of Quakerism should read this little volume and keep it handy for reference throughout their tour. For all of us this book holds real treasure and challenge. This new edition should have wide circulation.

Harold N. Tollefson

Faith and Practice, in the most recent edition, is now off the press and available at Friends Book and Supply House. Price per copy: $1.

SEEING ENGLAND AT HOME

A set of slides showing Oxford University, its Colleges and parks; Pendle Hill; Swarthmore Hall; ancient meetinghouses and other places in northern England having an historic interest for Quakers, may be borrowed for the asking, plus a small mailing cost, by monthly meetings and Friends groups. The slides, entitled "Preview of the 1952 World Conference," are accompanied by an explanatory script. Write to Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

NEW WORLD CONFERENCE STUDY BOOKLET ANNOUNCED

Within the next few weeks all monthly meetings will receive copies of the second study booklet issued by the World Conference Committee as a preliminary step to the third World Conference of Friends. That long anticipated gathering of 900 members of the international Quaker family is now about ten months away, and Friends whether they have been appointed to go to Oxford or can be there only in spirit, will wish to participate in the vital pre-Conference deliberations.

Last winter's study booklet was an analysis of the crucial issues which confront men today. Possible solutions were explored chiefly in terms of the obligations laid on all Christians. The new booklet examines the responsibility of the Society of Friends in this age of change and turmoil. Its fourteen chapters have been written by leading Quakers working in consultation with Friends in many parts of the world. The result is a publication which reflects not only the convictions of the more fortunate sections of the Society but the preplexities of Friends living in countries where the pressure of events is a daily testing of Quaker faith and the Quaker way of life.

The main themes developed in *Study Booklet Two* are: Our Faith and Service, Our Responsibility for Publishing Truth and The Ministry of Reconciliation. The World Conference program will follow closely the foregoing themes. The booklet is priced at 40c per copy; 35c per copy in lots of ten or more. It may be ordered from the Friends Book and Supply House in Richmond, Indiana.

Sarah Field Splint

POETRY CONTRIBUTORS

Sarah E. Gray, Hinckley, Maine.

Lulu May Andersen, 909 North 20th, Albuquerque, New Mexico.

DUST

And so we all are dust?
From dust to dust we go?
An everlasting must,
Through all the ages so?

Yes dust — the very dust
The wind blows to and fro.
Does the red-man's seem like rust,
And the black-man's like the crow,
And the white-man's pale as snow?

Then all return to dust,
We creatures here below:
A sentence fair and just
Does God on us bestow.

But dust is a disguise —
The stardust of God's power:
We are Eternity's
Beyond time's little hour.

Sarah E. Gray

PRAYER FOR THE PROMISED REFRESHING

Thy Truth, O God, that finds small place to be,
Send out, with light, among the people. Say:
"Truth shall prevail: no creed stand in the way!"
Let teachers speak Thy Word—the bright, the free.
Come, Prophets, you who truly understand
The Scriptures as the moving of His hand
That by all nations must be seen and heard.
O give us power to speak that mighty Word
To wistful isles that wait; to every land;
To multitudes who parch on every hand
Let waters of salvation now be poured:
For men are thirsting, fainting, every day!
Send down Thy latter rain, O God, we pray —
The promised sweet refreshing of the Lord!

Lulu May Andersen

The Sunday School Lesson

Prepared by Russell E. Rees

For October 21—God's Overruling Providence

Genesis 47:1-7, 50:18-24

Elmer Davis, writing about Benjamin Franklin, once said, "When Franklin ran his kite and silken thread up into an electric storm he brought back good news from bad weather." One could almost generalize at this point and say that the world's benefactors have usually been those who could turn tragedy into spiritual profit. Little men are managed by trouble, but great men manage trouble.

Dr. Fosdick points out that Abraham Lincoln's life was one long series of defeat, disappointments, failures and tragic losses, and yet that the beautiful memorial in Washington commemorates the fact that he too knew how to bring back good news from bad weather. The tragic sorrows made lines upon his face, but they elevated the soul to real height. Men rarely grow strong riding the toboggan of easy living, but they grow strong by the steep ascent, the long climb.

Joseph, the man of the hour in this lesson, is one of the noblest characters in the Old Testament. Yet that statement itself should make us pause to meditate. A somewhat pampered child, so hated by his jealous brothers that they sold him into slavery and reported to his father that he had been killed, he was taken to a foreign country, set in unfavorable circumstances, subjected to great temptation, and yet he took these events and made out of them an efficient statesman, an honorable gentleman, a keen student of human nature and a forgiving brother. To all those who say that man is the victim of his environment, Joseph is the great denial.

A good man and a Loving God make up a winning combination. But either one alone may fail. It was said of Jesus, in Nazareth, "He did not many mighty works there because of their unbelief." It was no fault of God's that Nazareth missed the opportunity for a mighty ministry, it was the fault of men. And on the other hand the most brilliant of men often turn out to be most dismal failures because they are not yoked together with God.

One demonstration is worth a thousand expositions. And one of the reasons for the enduring value of the Old Testament especially is that it is full of demonstrations. There is some abstract teaching to be found there, but often the teaching begins with: "There was a man . . ." When, years later, the writer of Hebrews wanted to call up the final proof of faith, he pointed to Abraham, Moses, Gideon, and others who had demonstrated faith.

God moves in a mysterious way, and his clearest way is with men and women of character and purpose. The whole value of this story would have been lost if Joseph had turned out to be a lazy man, who hid behind the excuses of life's unfairness, who yielded to the evil suggestions of Potiphar's wife, and took advantage of his brothers in their misfortune.

What God could do in this world if he had men of fidelity and spiritual sensitiveness and moral courage! He has been known to "turn the shadow of death into the morning," when he has a man who will commit himself wholly. This lesson should cause us to ask seriously why the Kingdom of God does not come to us and to our world. Is it because God is remiss in his promises? Or is it only because we have not learned to turn misfortune and defeat into spiritual profit?

Questions:

1. Can you think of ways in which men allow circumstances to defeat them, when they should turn defeat into moral victory?

2. Does God's providence overrule men, or does it reveal some higher spiritual law operating in the world?

For October 28—The Disciplines of Adversity

Exodus 1:7-14, 2:23-25

The other day as I drove through the Earlham college campus I saw several young fellows engaged in what I suppose was cross country running. They looked as if every step might be the last. They were evidently just beginning to get into condition for later contests. My first impulse was to say, why do they want to wear themselves out in such running. But I soon realized that they were taking the only possible means of developing speed, stamina and strength. You cannot get these things by sitting under a tree reading poetry.

If I should go back later I might see other young people burning the midnight oil trying to understand the mysteries of college algebra, or logic or history. They too are taking the only possible way to develop the capacity of the mind to think, to understand and to remember. There is no painless method of achieving either physical fitness or mental ability. It has never been better said than by Jesus: "Enter by the narrow gate; for wide is the gate and broad the road which leads to ruin, and many there are who enter it; because narrow is the gate and contracted the road which leads to Life and few are those who find it."

The master race which lives in luxury and ease often falls before the people they have enslaved, for the simple reason that ease weakens and debilitates, and toil sharpens and strengthens people. The Egyptians lived on the labor of their slaves, and the more comfort they had the more they wanted, and so the heavier the burdens they put upon the Israelites. When the time of testing came the Israelites could stand long forced marches, scant fare, and united action. Even forty years wandering in a semi-desert area could not destroy them for they had been made strong by toil. The Egyptians on the other hand had no taste for crossing a desert, even in pursuit of their slaves. They gave up at the first sea crossing and let the slaves go free.

Many a man who has carved out a kingdom for himself, either a kingdom in the world of business or of the mind, has a son who is hardly able to hold down a job at all. Often parents say, "I don't want my children to have as hard a struggle as I had." They forget that reason the they are strong is because they did struggle, and that if things had been easy they would have been weak. They therefore bestow upon their children the questionable boon of ease, and consequent weakness.

It is said by some that we in this country are the best fed, the most healthy, the seemingly most secure people in the world, and yet that we are the most fearful, nervous and unstable of people. This is only partly true, but so far as it is true, does it not come from the fact that we entered the wide, broad gate which leads to ineffectiveness?

It takes great courage to live a disciplined life, especially when one does not have to do so. But if we want to run with patience the race that is set before us, it is certain that we will have to do a lot of cross country running to get into condition, a great deal of tedious muscle building against the day of trial. This is as true of the "race of the spirit" as of the more physical races of life.

Questions:

1. What kinds of discipline do you think are needed most by average Americans?

2. In the light of this lesson, what is involved in the "convenant relationship" of man and God? Is the discipline of labor an essential part of the good life?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

U.M.T. COMMISSION TO REPORT

Word has been received that the U.M.T. Commission appointed by the President under the new draft legislation will report late in October. The two statements which follow are related to this report. The first was sent out by a special committee of the Public Affairs Committee of the Ohio Council of Churches.

The second is a concern expressed by S. Arthur Watson, president of Friends University. Be sure your Congressmen and Senators know your position on this.

Wm. Merton Scott

We do not have Universal Military Training yet! It appears that the strategy being used by the military and their UMT supporters is to create the impression that UMT has been enacted and all that remains to be done is to decide on the details. For instance, in *Time* for August 6, a three column story on UMT is clearly designed to have its readers think that "UMT is at last the law of the land." However, in the last paragraph, it comes closer to revealing the true situation when it states, "It must be resubmitted to Congress."

What is actually the status of UMT? Let us take a quick glance at what has happened and what is still to be done. Last June, in accord with Congressional action, President Truman named a five-man National Security Training Commission (two military men and three long-time lay advocates of UMT). The Commission was to submit to Congress within four months a draft of proposed UMT legislation. Their deadline therefore is the last of October. However, the word is that they will be ready to report shortly after the House returns from its present recess.

The Commission's general recommendations must first be approved by the Secretary of Defense (Marshall), which may already have occured. The proposed legislation is then to go to the Armed Services Committees of both Houses of Congress. However, it cannot be stopped in committee because the legislation setting up the Commission includes a "preferred" clause which makes it possible for any member of the House to bring it to the floor, after the Armed Services Committee has had 45 legislative days within which to consider it. It is generally conceded that the Commission will virtually rubber stamp the plans for UMT worked out at the Pentagon.

Congress can reject any plan from the Commission. That is the important fact which people must understand. UMT can be stopped — and Congress can stop it.

Dust in our eyes. The Commission's draft must include provision for death benefits, non-military enforcement of conduct regulations, and plans for securing the moral welfare of our boys. If the advocates of UMT can get us bogged down in discussion of relative values among these issues our struggle to save our country from full-scale permanent militarization may easily be lost. Our concern must be that *any* plan be rejected. It is UMT we don't want—not some particular brand of it.

This is not interim legislation: It was never offered or intended to meet "the present crisis." But its advocates are moving heaven (no use!) and earth (with some success!) to get this militarization program through while the country is benumbed in the moral and social thinking by a powerfully stimulated sense of crisis. In the light of what has happened before we may anticipate that if there is any indication that the citizenry is coming out of the spell of crisis at the time this legislation is on the floors of Congress a new synthetic crisis quite possibly will be created. But be it repeated—this is not crisis legislation and is not so thought of by its advocates. It is not even meant to be put into effect now. But, for our militarists, now is the accepted time to get it enacted and on the books. We don't want it now — or ever! We don't need it now — or ever!

UMT is not necessary. That we don't need it now can be clearly demonstrated. The facts in support of this position are overwhelming. In briefest possible summary two of the important facts are: 1) The Selective Service law is devised to meet crisis needs, and has proved adequate to the requirements of manpower in two world wars. Not one person could be reached through UMT who cannot be called, as soon as he is 18½, by the draft. 2) Adequate training can be given under the present system. As men are called under the draft, they can be given training for the exact kind of service they have been drafted to give, instead of the wasteful UMT program of general training which will serve little else than to militarize the minds of our youth and condition them to war, not to peace.

Again we would lay upon your hearts and minds a great urgency to take the fullest possible advantage for a face to face talk with your congressman on this extraordinarily important matter and inspire as many others to do so as you can.

Ohio Council of Churches

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UNIVERSAL MILITARY TRAINING AND SERVICE

The following observations are made in the hope of clear thinking with regard to military training and service in relationship to national character and ability:

(1) There is a vast difference between Selective Service in emergency and peacetime Universal Military Training and Service. Selective Service calls on citizens in time of need to serve in a cause of national emergency. Universal Military Training and Service in peacetime puts every citizen at the service of whatever political party may be in power. Time-limited Selective Service is preferable to a permanent U.M.T. plan.

(2) Universal Military Training places all citizens in a training school under federal government direction and therefore subject to propaganda toward the policies of the party in power. Unscrupulous government control could conceivably "allow" situations to develop which would make the use of the armed forces inevitable. The voting power of the "army" schooled in U.M.T. would be tremendous. Since "indoctrination" is a definite part of training for men called under Selective Service, how much more far-reaching would this indoctrination be when all citizens were taught in the federal military school year after year, regardless of national emergency.

(3) The effect of peacetime universal military service on national strength is clearly illustrated in the history of Germany and Japan. During the first few years of militarism (10-25) the nation's military power is so stepped up that international prestige seems to justify the expectations. But almost immediately neighbor nations, suspicious of the purpose of this militarism, also begin to build up their arms to meet a possible threat. Therefore, the power differential after the first few years begins to diminish and becomes less and less as neighbor nations build up their armies, seeking to match its power. Finally, when a test situation arises, the neighbor coalition unites against the "giant" and lays him low. Both Germany and Japan have been miserably defeated by "unprepared" nations and neither country now wishes to be remilitarized.

(4) The inescapable corollary of militarization is that the mind of a nation's citizenry changes from one of individual responsibility to one of obedience to orders from higher up. So when the

test comes the "prepared" nation is really at a disadvantage in the heart attitude of its soldiers. The military system is dictatorial and cannot be otherwise. National strength resides in the heart of the citizen. He will give his all to a cause that he thinks is right and in choosing of which he has had a part. He will at best be half hearted in any cause in which he has had no voice. Made to order minds make automaton soldiers. They can't hold out against men with free minds even with superior equipment. Germany and Japan illustrate the most efficient military systems the world has ever seen, one occidental, one oriental. Both failed miserably against the combination of neighbors led at least by armies, navies and air forces of non-militarized people who hated war and took up the weapons of dictators only for the purpose of destroying the system. Let us not make the mistake of these militarized countries by adopting the same system which caused their downfall.

(5) International law and justice supported by the peoples can bring lasting peace. National military might cannot. Collective security can be a reality through the cooperation of free peoples. It cannot be attained by national military might and power diplomacy. Liberty and justice must be opened to all nations as they assume their rightful responsibilities. International law must be enforced, but military enforcement should decrease in importance and amount while legal enforcement under law should increase. This is the direction of peace.

S. Arthur Watson

..Correspondence..

COMMENDS WIDER OUTLOOK

To the Editor:

With our renewal to The American Friend we want to express our appreciation for the fine magazine which you make possible . . . And because I especially am always concerned in what is going on throughout other fellowships, I have been pleased to see the up-to-date material which you carry in that column under the heading, "In the Larger Circle." This encouragement which you give to the work of other church groups is one of the things which I as a "convinced" Friend find so lacking among Friends, and I hope that through this column far more leaders will throw their influence into the World Council and the new National Council of Churches, for Friends have a great contribution to make to co-operative Christianity, not only on the world and national levels but in the state and local council activities.

Susannah Crowe

P. O. Box 477
Peoria, Illinois

BRETHREN, MENNONITES AND QUAKERS CONFER

"Heerewegen," an old Dutch Estate outside Zeist, Holland, which serves as headquarters for Dutch Mennonites and for American Mennonite workers in Europe, was the scene of a Conference of the Peace Churches in July. Ernest Miller, a Mennonite Missionary just back from the Far East, and Harold Row, from the Brethren's central office in Elgin, Illinois, reported to the Conference; Ernest Miller speaking on the importance of Asia in the world scene, and the new urge for freedom and individual rights and dignity in Asiatic countries, and Harold Row speaking on the World Council of Churches conference to be held in Illinois in 1952—"The Church's Responsibility for Peace and Justice." The closing sessions of the conference were devoted to a joint statement. Reports were made on present relief and other activities, and a plea for closer cooperation among the three historic peace churches in relief units and programs was made by Rober Zigler from the Brethrens' Geneva office. Among Friends attending were William Marwick, Percy Bartlett, Eric Tucker and Robert Davis from London and Scotland, and the Robert Yarnalls and Margaret Jones from the United States.

NORTH CAROLINA ADVANCE

(Continued from page 313)

munities not now having them, 4) to assist in other ways in the further development and extension of North Carolina Yearly Meeting. This plan looks toward establishing a minimum salary for full-time ministers who meet approved requirements in their preparation and service. The fund will be separate from the Yearly Meeting budget and participated in voluntarily. The goal for this year is $7500.

In these and other ways North Carolina is serious in promoting a definite Advance within the Yearly Meeting.

The North Carolina Friends who attended the Conference on the Advance described by Charles F. Thomas in this issue pose for an informal shot. Reading from left to right are: Elbert Newlin, Seth Hinshaw, John Pipkin, Susan Pipkin, Russell Branson, Leah Mae Harris, Isaac Harris, Charles Thomas, Frank Long, James Coney, John Trivette, Lutie Woody, Cecil Haworth, Bascom Rollins, Orval Dillon, Robert Crow, Lalah Yow, Mary Pipkin, Ruby Pearson, Mira Long, Clifton Pearson, Herschel Folger. Seated: Virgil Pike and Waldo Woody. Attending the Conference but not in the picture: Howard Yow (the photographer), Charles Hendrix, Gene Lewis, Robert Miller, Essie Briggs, Victor Murchison, Charles Johnson, Ruben Payne, Ethel Payne.

Friendly Life — Far and Near

The Union of South Africa has just set the book, *Elizabeth Fry,* by Janet Whitney, as an examination book in the schools. A special edition is being prepared by Harrap, English publishers.

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Another international Quaker team will be present at the coming session of the General Assembly of the United Nations, to be held in Paris. Clarence Pickett and Elmore Jackson will again be attending from the United States.

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T. Eugene Coffin, pastor of the Alamitos Friends Meeting in California Yearly Meeting, was guest leader of the Youth Inspiration Meetings held at University Friends Church in Wichita, Kansas, recently. Young Friends of the Meeting and students at the Friends University attended the meetings.

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Arthur Rinden, Penn College graduate whose home is in Oskaloosa, Iowa, is now in America. Dr. Rinden has spent 16 years in China as secretary of the National Christian Council of Education and the past year in Japan setting up visual aid projects under the National Christian Council of Japan.

* * * *

Robert Michener, who was sentenced last spring to a five year prison term for his second offense in refusing to register for the draft, is now Assistant to the Prison Psychologist at Springfield, Missouri. A 20 year old Quaker, Robert now does half the testing of all new prisoners at the Springfield institution. His vocational interests are in the direction of sociology and psychology.

* * * *

John H. and Dorothy Sinton of Ireland Yearly Meeting are now in America where they will travel in gospel ministry from Indiana to California Yearly Meeting. Many American Friends will remember them at Five Years Meeting and Yearly Meeting sessions. Friends interested in contacting them may write in care of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

* * * *

Jean Christiaens, a Quaker formerly of Belgium, who was granted citizenship in this country recently, is one of the first conscientious objectors to be given his citizenship under the pacifist oath provided in the McCarran Act. He came to this country in 1948 and is married to an American citizen. Since he is 29, he is not at the present time eligible for the draft. He indicated to the immigration service that he would be willing to work in a factory at a non-military task under civilian direction, to donate blood or work on a farm, in case of required service. He received his citizenship in the U.S. District Court at Philadelphia.

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Rolfe Reinhart, a young Friend of Roselle, New Jersey, recently played for a Young Friends group at Muncie, Indiana, during a family visit there. Rolfe, who is fifteen, has an outstanding record as a cornetist, having given numerous concerts and radio and television performances. He has held a scholarship in the Julliard School of Music. He hopes, however, to attend a Friends College to study a pre-medical course and later to become a doctor.

* * * *

Clyde A. Milner, President of Guilford College, addressed a workshop on "What Is a Christian College?" held recently at Berea College in Kentucky. Thirty-four colleges were represented at the conference, which climaxed a year of study carried on throughout the past year by the colleges. Clyde Milner is chairman of the Research Committee of the Commission on Higher Education of the Association of American Colleges, the sponsoring group for the workshop.

* * * *

The women of Central City Meeting, Nebraska, remembered Odessa Rayle with a visit on her eighty-second birthday, September 7. The day was also the anniversary of her marriage to Harmon H. Rayle, sixty-one years ago. Odessa Rayle was active for many years in Spiceland and Muncie (Indiana) Meetings, and in the work of Indiana Yearly Meeting, the United Society of Friends Women and in the Women's Christian Temperance Union. She is not now able to carry on active work.

* * * *

The idea of an Education Sunday, expressed in the August 16 and August 30 issues of THE AMERICAN FRIEND, caught on in a number of Friends Meetings, and September 9 served as a day when teachers and students were remembered and recognized. Many Meetings found that they had a large number of teachers active in public schools, boarding schools, colleges and universities in their midst, and a special effort was made to honor these men and women and to emphasize the need for religious guidance in their work.

* * * *

Cane Creek Monthly Meeting in North Carolina will celebrate its 200th birthday on October 7. It is the oldest Meeting in continuous existence in North Carolina. The 340 members of the meeting are planning and preparing for an appropriate celebration, and invite greetings and visits from North Carolina Friends. The first act of business of Cane Creek Meeting upon its establishment 200 years ago, was the setting up of New Garden Meeting. Bascom Rollins is now pastor of the Meeting.

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Harold N. Tollefson, Director of the Five Years Meeting Advance Program, will be in Minneapolis, Minnesota, for a special emphasis week at the Minneapolis Friends Meeting on "The Message of Friends for Today's World," to be held November 4-9. He will be the guest speaker on All Friends Day, November 4. The week will climax a fall program of Sunday Evening Hours featuring local religious and civic leaders speaking on their faith, and other topics. Richard P. Newby is minister of the Meeting.

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At New York Yearly Meeting in session, a statement was prepared by the Peace and Service Committee of the two Yearly Meetings to be sent to the President and the Secretary of State to encourage the promotion of constructive peaceful methods of solving the world problems. The letter called attention to *Steps to Peace,* the American Friends Service Committee pamphlet, and asked government officials to consider increased assistance to underprivileged areas, universal disarmament, and development of mediation skills.

* * * *

Roland Bainton, professor at Yale University and author of *Here I Stand,* will begin a series of week-end lecture sessions at Pendle Hill, Wallingford, Pennsylvania, on October 12-14, with a lecture and discussion on the subject, "Light and Darkness in Church History." The fee for room, board and tuition for the week-end is $15. Other speakers in this series of short-time periods of study and fellowship will be Douglas V. Steere and Alexander C. Purdy. It is hoped that these week-ends with outstanding teachers will bring Friends to Pendle Hill who might not be able to come for longer periods.

* * * *

Charles Hendricks will serve during the coming year as minister-at-large or Visiting Friend for Guilford College. He will devote about half his time to visiting high school young Friends to assist them in their plans for continuing their education, with special concern for those with an interest for training in the ministry or Christian education.

He will also bring small groups of students to assist in services at local Meetings on week-ends. Charles Hendricks previously managed the Guilford College Book Store, and served in a variety of capacities in the Yearly Meeting, including the management of the Young Friends camp.

* * * *

Robert and Irene Bassett and their four children have arrived in Ramallah, Jordan, where Robert Bassett will serve as principal of the Friends Boys School while Willard and Christina Jones are on furlough. Robert and Irene Bassett are from Bethlehem, Pennsylvania. He has served in educational and pastoral work; his wife is a registered nurse. Onni and Lulu Rauha of Finland have also arrived at Ramallah. A chemical engineer, Onni Rauha will serve as a science teacher at the Friends Boys School. Their original plans to go to Africa were changed because of the Kenya Government's failure to provide as many grants-in-aid as scheduled.

* * * *

Plans are progressing for the Centennial Celebration in observance of the establishing of the Lynn Grove Monthly Meeting in Iowa one hundred years ago, to be held on September 30. An all-day affair is being planned, and it is hoped that some former pastor of the Meeting may bring the morning message. A pageant is being prepared for the afternoon which will portray the different stages of the early church, beginning with the silent meeting, on through the advent of the organ and down to the present time. A cordial invitation is extended to visitors. Communications from any who cannot be present may be addressed to Glenwood L. Stanley, Searsboro, Iowa.

* * * *

Two members of the Society of Friends are among those who make up the list of editors and contributors to *The Interpreter's Bible,* a twelve-volume commentary being published by Abingdon-Cokesbury Press. They are Henry J. Cadbury, Professor of Divinity at Harvard, who has written an article on the New Testament and early Christian literature, and Alexander C. Purdy, Professor of New Testament at Hartford Theological Seminary, a consulting editor on the introduction and exegesis of Hebrews. *The Interpreter's Bible,* a definitive encyclopedia of biblical scholarship, marks an important event in Christian history. The first volume will be published in October; the final volume in 1957.

* * * *

The hundredth anniversary of Plainfield (Indiana) Monthly Meeting of Friends will be observed Sunday, October 7, with an all-day meeting and program. Norval E. Webb, pastor of the First Friends Meeting at Richmond and former pastor for nine years of the Plainfield Meeting, will speak. Percy Thomas, present pastor of the Meeting, will present a brief history of Friends in the Plainfield community. A pageant depicting the hundred years history will be given, with participants wearing the plain dress of early Plainfield Friends. A new $35,000 annex to the familiar Western Yearly Meeting site on the National Old Trails Road was dedicated in June and used during the recent 94th session of Yearly Meeting. All Friends of the Meeting are invited to the anniversary celebration.

Friendly Fellowship

XENIA, OHIO—A farewell service for Frank and Myra Long was held at Xenia in late August. The Longs are now serving at the Goldsboro Friends Meeting in North Carolina Yearly Meeting. Xenia Friends attended the worship service on the last day of the Long's ministry in large numbers, provided a carry-in supper in the evening and filled the auditorium again for a program and a presentation of gifts to them.

* * * *

FAIRFIELD MEETING, INDIANA — Fairfield Meeting, Western Yearly Meeting, observed its 125th anniversary September 16. After morning worship a basket dinner was served to a large company of members and visitors, several of whom had formerly belonged to Fairfield. After dinner Wilma Reeve and Lillian Rasmus gave a very interesting presentation of historical matters taken mainly from the first book of Minutes, which records proceedings from 1826 to 1843. In the Meeting's guest book, more than one hundred names were added. Albert L. Copeland is beginning his seventh year as pastor of Fairfield Meeting.

* * * *

SCARSDALE, NEW YORK—With the center of interest being directed toward the young people who were departing for college, or returning from abroad or summer activities, Scarsdale Friends Meeting enjoyed an evening of fellowship on September 7. A community dinner was served and a film produced by the Food and Agricultural Organization of the United Nations was shown. A panel discussion, chaired by Walter Ludwig, was concerned with an evaluation of the summer activities of the college young people who comprised the panel. Barbara Alley (Swarthmore College) discussed her job at McGraw-Hill Company; Richard Peterson (Oberlin College) spoke of his work at a cooperative camp in the Adirondacks; Ann Bradley (Swarthmore College) related the vital experiences at Shawnee Institute in Vermont; Albert Stern (Haverford College) told of his work in New York City. An especially warm welcome was given to two young people who had been away for some time. Virginia Whipple returned from travel in Europe and study at the Sorbonne University in France. Donald Knapp, Jr., returned from Asia and a teaching position at Tokyo Friends School in Japan. The sixty-five people present at the meeting contributed toward the expenses of delegates to the 1952 Friends World Conference at Oxford.

Thomas Hancock

* * * *

FRIENDSVILLE, TENNESSEE—The Women's Society of Friendsville Monthly Meeting, numbering seventy members, fifty-seven of whom are resident, is one of the most active groups of our meeting. During the past year, a total of $910 was handled by the treasurer. This amount found its way to an African hospital for X-ray equipment, to India with a CARE box, to the A.F.S.C. with three boxes of garments, one box to

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Jamaica, to the American Bible Society, to the Four Funds, Medical Project, Indian work and Board of Missions. Many hours of quilting furnished funds for the new Bible School unit of the local meeting. Clothing was provided for the needy in the community and an increased amount went to the apportionment for the United Budget. In sponsoring the annual Harvest Festival, the Society gave Friendsville Academy quite a boost financially. The children and young people of the Academy and of the Meeting were encouraged in missionary efforts, and made many contributions to different areas of mission work. A planned program for missionary education consisted of missionary programs each third Sunday, open meetings with guests and picnic suppers, films on Africa and Palestine, Programs on Peace, Christian Social Relations and Stewardship and the regular missions programs. Helen Binford of Guilford, North Carolina, was a most interesting guest speaker on one occasion. We are now started on a new year under the leadership of new officers. We are expecting to advance with His leadership and to do more for Him in the coming year.

Josephine Dunlap

In the Larger Circle

The Yearbook of American Churches for 1951 reports a new total membership of 87,548,021 in all religious bodies of this country. Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish and other religious groups show that 58.09 per cent of the nation's population belong to some religious body.

* * * *

More than 320 delegates attended the 36th annual national conference of the Fellowship of Reconciliation at Lakeside, Ohio. Delegates from 23 states and a number of foreign countries heard Andre Trocme, European Secretary of the International F.O.R., from Versailles, France, and Donald Soper, an English Methodist of Hyde Park fame. Discussion at the conference resulted in the consensuses that there should be no organizational collaboration with Communist or front organizations such as the Stockholm Peace conference, that agencies tending to promote world cooperation should be supported, and that the F.O.R. should concentrate its recruitment of members among high school youth.

BIRTHS

MICHENER — To Robert and Matilda Henderson Michener, a son, Eric Jamin on July 10, at Paullina, Iowa.

NORMAN—To Marvin K. and Marilyn Macy Norman of Searsboro, Iowa, a son, Mark Keith, on August 19, at Oskaloosa, Iowa.

SHIELDS—To Lawrence and Grace De Forest Shields, a son, Kenneth Bruce on August 27, at Unadilla, New York.

MARRIAGES

FABIAN-WILLIAMSON—Myra Lou Williamson, daughter of Lawrence and Ruth Hiatt Williamson, to Hans J. Fabian of Syracuse, New York, on August 19, at Friends Memorial Church in Muncie, Indiana.

ISAACS-JONES — Nancy Lora Jones daughter of Harvey D. and Cynthia S. Jones of Bellerose, Long Island, New York, to Charles Manning Isaacs, son of William Bruce and Elinor M. Isaacs of Lexington, Kentucky, on August 18, at Bellerose, Neil Burn officiating.

WANEK-NEIFERT — Ferne Neifert, daughter of Daniel and Mildred Neifert of Wichita, Kansas, to Herbert F. Wanek, on August 31, in the home of the bride's parents at Wichita. Both young people are students at Friends University.

WEDDING ANNIVERSARY

SMITH—On Sunday, September 2, at the Hopewell church near Dana, Indiana, Melvin and Anna Smith celebrated the fiftieth anniversary of their marriage and of their work in the ministry. After a picnic dinner served on the church lawn, the Hopewell people filled the church, which had been beautifully decorated. Short talks were given by Glenn Reece, Superintendent of Western Yearly Meeting; Alice Kennedy, a former missionary; Viola Smith, sister of Melvin Smith; and Mary Hiatt, a fellow pastor in Western Yearly Meeting. Open House at the parsonage followed the program. The pastoral work of Melvin and Anna Smith began in Iowa Yearly Meeting, which they served for thirty-seven years. They are now beginning their ninth year at Hopewell Meeting. They were married on September 3, 1901, at New Sharon, Iowa.

DEATHS

CARTER—James D. Carter, on July 17, at Newport, Indiana, aged seventy-two. He was born of Quaker parents, Levi and Emily Carter, near Russiaville, Indiana. He attended Cleveland Bible Institute and after finishing there became active in Indiana Yearly Meeting. Since 1914 his work had been in Western Yearly Meeting. He is survived by his wife, Marguerite Carter; one daughter, Lois Blank of Niles, Michigan; two sons, J. Donald Carter and John T. Carter of Indianapolis, Indiana; and eight grandchildren. Services were conducted in the Friends Church at Newport, Indiana, with Mary Hiatt in charge. Interment was in West Newton, Indiana, Cemetery.

ELLISON—Laura A. Ellison, on August 10, at Amesbury, Massachusetts, aged eighty-seven. She was born in Boston, Massachusetts, the daughter of James and Ann Tetley Ellison. She taught in the Lynn schools for twenty-four years. During this time she became interested

in Friends, and, although reared as an Episcopalian, she joined the Lynn Meeting. She became an elder and was also recorded a minister in the Lynn Meeting. Feeling a definite call to pastoral service, she attended and graduated from White's Bible Institute in New York City and in 1914 went to Durham, Maine, Monthly Meeting as its first pastor. She remained there eight years, leaving to care for her sister. After her sister's death, she suffered from ill health and spent the years until 1942 in Old Orchard, Maine, then entering the Huntington Home for Aged Friends in Amesbury, Massachusetts. She always retained a loving interest in all the members of Friends and their various branches of work, especially in the Women's Missionary Society. She was a valued member of the W.C.T.U. and a loyal supporter of the American Bible Society. A contribution was sent to that cause in the place of flowers at the funeral. In her last years in Amesbury she gave her service to the regular visitation of the sick and shut-ins. She is survived by four nieces, five grandnieces and seven great-grandnieces. Her funeral was conducted by Carleton Jones, minister of the Lynn Meeting. Interment was in Wenham Cemetery, Wenham Massachusetts.

HANDLEY—Frances Jane Handley, on August 23, at Richmond, Indiana. The daughter of Alonzo B. and Fener Cecil Shaw, she was born in Jay county and has resided in Muncie and Delaware counties since her childhood. Her husband, A. Grant Handley, a pioneer in the trucking business, died in 1935. She was a member of Friends Memorial Church at Muncie, Indiana. Surviving are three daughters, Mrs. Mae Miller and Mrs. Lida Jones of Muncie and Mrs. W. C. Lawrence of Altadena, California; six grandchildren; eleven great-grandchildren; and one sister, Mrs. Wallace Anderson of Winchester, Indiana. Funeral services were held with Robert M. Jones officiating. Burial was in Beech Grove cemetery.

JONES — Henry McDonald Jones, on August 27, at Hector's River, Jamaica. He was a life-long member of the Seaside Meeting and for some years a member of Ministry and Counsel. He also served on the Board of Governors of Happy Grove School. He is the younger brother of Fred M. Jones and brother-in-law of Gladys Jones, long-time Clerk of Jamaica Yearly Meeting. Surviving are his widow, May Jones; a married daughter Dorothy; two sons, Paul, a student at the Imperial College of Tropical Agriculture in Trinidad, and Michael, a student in Agriculture at McDonald College in Canada; a brother, Fred Jones; and a sister, Gertie Jones. Services were conducted at Seaside Meetinghouse, with Allan Jacobs and Mack Jones in charge.

JONES—Pearl Jones, on August 9, at Muncie, Indiana. She was a member of Friends Memorial Church at Muncie. Surviving are her husband, Rollin Jones, and one brother, William MacIntosh of Muncie. Funeral services were held with Robert M. Jones officiating.

MEREDITH—Clifford Meredith, after a lengthened illness, on August 21, at Highgate, Jamaica. He was born in Iowa, where he attended William Penn College and Iowa State University. Later he attended the University of Nebraska for a short time. His degrees were in biological science, principally plant pathology. He went to Happy Grove School in the 1930s as a science teacher, and subsequently did a considerable amount of fundamental research in Jamaica on the Panama Disease which was then attacking the banana industry. He was Director of Agriculture in Colombia for three years. He was serving at the time of his death as principal of Friends Educational Council. His widow, Ruby Mornan Meredith, was recently promoted to Senior Female Education officer. The funeral service was conducted at Highgate, with Zephaniah Cunningham, pastor of the Highgate Meeting, in charge.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C .Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Mifo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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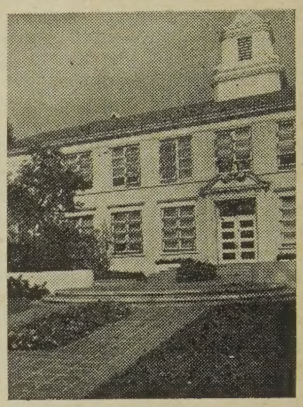

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